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THE SOCIETY'S FIELD—FRUITS OF ITS CULTURE—DUTY OF
CHRISTIANS IN REGARD TO IT.

In commencing the present volume of our Magazine, which this number completes, we took occasion to call attention to the remarkable progress which Romanism had made in the United States during the last fifty years. We devoted considerable space to the subject. In the course of the discussion, the various agencies which had been mainly relied on for effecting the work of home evangelization were noticed, and the conclusion, which we had shown in other forms before, was reached, that something ADDITIONAL, and more adapted to the condition and wants of the Romanists, and devoted especially to them—something like the AMERICAN AND FOREIGN CHRISTIAN UNION—was INDISPENSABLE.

It was clear that, amidst all that was so well and so happily done by other agencies among ignorant and destitute Protestants, comparatively little was effected by them, or could be, among Romanists. From that stand-point from which our beloved country, in all its extent, freshness, beauty, and promise, came under observation, and from which, also, the *nearly four millions* of Roman Catholics now in the land, with their destitu-

tion of the means of grace, attachment to the superstitions of the dark ages, and to the thousand errors imposed upon them by an unscrupulous hierarchy were seen, the MAGNITUDE and IMPORTANCE of the home work of our Society appeared in a striking and strongly impressive light.

But we were constrained to remind our readers that that view represented but the smaller part of our work—it was confined to but one part of the field which our Society was organized to cultivate. By far the larger part of the work was outside of our national territory, among the more than *two hundred millions* of our race who were overwhelmed with the evils of a corrupted Christianity. But this vast field now exhibits aspects of marked interest, and God seems by his providence calling it up to the attention of his people in an unusual manner, and urging them to engage with earnestness and zeal upon its cultivation.

It may no longer be doubted whether Roman Catholics are accessible, or whether evangelical missions in their behalf can prosper, for rarely have the friends of missions to any people realized, in proportion to their

outlay, so many and such precious fruits of their efforts as have attended those which have been put forth among that class of people.

At the hands of the missionaries of the AMERICAN AND FOREIGN CHRISTIAN UNION multitudes of Roman Catholic adults have gladly received the Holy Scriptures, and learned to read them—with the consent of the parents more than 13,000 of their children have been gathered into industrial and Sabbath schools, and taught the simple truths of the Gospel—from the deluded masses *twenty-three churches* have been gathered and added to the number of evangelical churches in the land*—and upwards of *thirteen hundred individuals* have been reported by the missionaries as hopefully converted to Christ.

These are only part of its fruits, but sufficient to illustrate our position, at least in respect to the Home portion of our field.

The *entire* field of the Society's labors, we would remind our readers, comprises *all parts of Christendom, wherever a corrupted Christianity exists.*

Of these immense, populous, yet much-neglected regions outside of Protestant territories we therefore wish to offer a few things adapted, we think, to throw light on *the duty* of the church toward *this field*, and also to make it clear that *very strong encouragement* is held out to her to enter and cultivate it with all her energy. And we rejoice to notice, first of

* It is not the wish of the Board, except in extraordinary cases, to form churches. The missionaries therefore aim to have the converts from Romanism connect themselves with evangelical churches in existence near them, and most of them do so. But when it so happens that the converts, (who are usually foreigners,) through ignorance of the English language or some other sufficient cause, cannot unite with English-speaking churches to advantage, they are formed into a church by themselves.

all, the fact, that in various places the people long under the dominion of the Papacy are deeply convinced of its errors and wrongs, and heartily wish for relief. It seems to us, therefore, a very significant providence, that while the Romish hierarchy, with the vast population and power which sustain them, are pressing themselves and their peculiar system of rites upon Protestant countries, as in former numbers we have shown, many doors of great promise in different Papal lands should be thrown open, in a very unusual manner, to Protestant influences, and that through them there should come up most earnest and affecting calls for a pure Christianity. *But the people have become weary of the Papal system.* There is no spiritual life in it. It is a huge combination of empty, unsatisfying forms. They long for something better, for something adapted to their spiritual and immortal natures, which Romanism cannot supply. And shall they call in vain? LET IT NOT BE.

And what are these opened and opening doors, but emphatic expressions of the divine will to the evangelical churches to stir themselves up, and enter in and proclaim the Gospel to those people? A few years ago, and when the church was unprepared for the effort, these doors of entrance were all closed, and evangelical laborers could not have access to these Papal populations. But gradually one barrier after another has been removed, as the church has been trained to missionary operations, and several of these lands are now accessible.

Central and South America, on this continent, at many points are now open. Belgium, Sardinia, France,

and even Turkey, on the Eastern continent, are open to a certain extent. Much also may be done for the propagation of evangelical truth in several other countries by judicious and prudent procedure.

Why, then, shall not this immense field, which gives unmistakeable evidence of being at many points *now* divinely prepared for culture, and at many additional points of undergoing a process whereby they too shall be *soon* prepared for it, attract the eyes and hearts of the friends of Zion, and have sent into it its full share of competent laborers? Do they imagine that labors expended *here* would be unavailing? Is it not clear that these populations have natural endowments, resources, and traits of character that, if sanctified and consecrated to God, would rank them among the available forces of the kingdom, far above the inhabitants of many other portions of our globe? There can be no doubt of this. And equally clear of doubt is it, that missionary efforts expended upon this field have been followed by precious and abundant fruits which have been nowhere surpassed, if anywhere equalled.

Among the Syrians, Nestorians, and Armenians who occupy the eastern part of this field, and, like the Roman Catholics, embrace a corrupted Christianity, are found the most encouraging results of labor performed by that Board, which has given its attention of late to those people. But that Board, by its charter, is prohibited from labors in nominal Christian countries. And if missionary efforts among the apostate churches had been put forth nowhere else, what a powerful argument would come from this experiment alone to the friends of the AMERICAN AND FOREIGN

CHRISTIAN UNION, to cultivate the wider and more needy portions of it with equal earnestness and zeal, and with the expectation of similar and corresponding results! But at various points, in different countries, where missionary efforts have been expended upon it, through our agency or that of others, the most gratifying results have been realized. Look at these facts:—

In Ireland, some of the darkest places of Popery have been entered, and converted into the abodes of light, and joy, and salvation. Among other things, one of our missionaries reported last year the conversion of *twenty*, another of *fifty* souls to Christ, while others reported other numbers, and various matters of encouragement.

The Bishop of Tuam says:—"In the district of West Galway alone *twenty congregations* have been gathered, where before were *only two churches*, in which fewer persons were accustomed to assemble than now form the smallest of these more recent congregations; and *twenty-three* substantial school-houses have been built." It is computed that since the work of evangelization commenced in Ireland, not less than *one hundred thousand* souls have renounced Popery and embraced the Protestant religion.

Twenty-four years ago there was not in Belgium a single Protestant minister, now there are at least *fifteen thousand* Protestants and *eighteen* congregations, composed exclusively of converts from Romanism. *And yet these results, so glorious, have all grown out of the efforts made by this Society.* The first Protestant pastor there said to one of our secretaries, that "had it not been for the aid and encouragement of your Society, the enterprise,

to all human appearance, would have been a failure."

In *France* too, according to the means employed, the work of evangelization is making most encouraging progress. In promoting it, our Society operates through the Central and Evangelical Societies at Paris and Lyons. The first of these Societies last year helped to sustain the Gospel at *ninety* different places. The second, though with fewer missionaries and more limited means, has distinguished itself in defending the cause of religious freedom, as well as in missionary labors. Of their work the Rev. Mr. Pressensé says:—"It is prosperous in all our fields," and "on every Sunday the word of God is listened to by numerous audiences, amidst populations that but for our agency would never have heard the glad tidings of salvation proclaimed." And again, "The conviction is strengthening among the people, that the religion taught and practised by the Romish clergy is not the religion of the Gospel." Said Dr. Monod: "Laying aside the word Protestant, and talking about evangelical religion, we can reach the people with perfect ease." This Society, it should be remembered, was, a few years ago, rescued from extinction by our Board, and quickened into life. Who can estimate the value of this?

The Committee at Lyons sustain *seventeen* ministers, evangelists, and teachers. The church comprises upwards of *six hundred members* and *twenty-five hundred hearers*, in different places of worship, and they are constantly receiving accessions to their adherents. These, a little while ago, were all in the darkness of Roman Catholicism, "without God in the world."

The Evangelical Society at Geneva, in

Switzerland, sustains *twenty-five stations*, chiefly in France and in the French territory of Algeria. A number of its laborers are sustained by remittances from our treasury, and our Geneva friends say—"The work grows upon their hands, whether they would have it or not."

The *Waldensian Table*, through which we operate in Piedmont, report encouraging progress in various things, and the conversion, last year, of more than *twelve hundred persons* from the errors of Rome to the truth of the Gospel.

Thirteen years since, we sent a missionary (Rev. Mr. Trumbull) to *Valparaiso, South America*, and now he has a self-sustaining church, and he and his people are prepared to do good service there. *Six years* ago we sent a missionary to *Hayti*; now he has *six stations* and *six native helpers*, and reports between *one and two hundred* converts.

Room fails to speak of our service in *Rome*, or of that invaluable work, the *American Chapel in Paris*.

These facts rebuke all distrust in regard to the success of missions among the Papal populations, and all indifference in relation to their being instituted and prosecuted with earnestness and zeal. They show a prosperity, in proportion to the outlay, which is truly surprising, and which proclaims, in impressive though silent language, that the divine blessing rests upon them in a special manner. Why, then, shall not this great missionary field be made the object of the special prayers and efforts of the friends of Zion? We see not why; but, on the contrary, we see many additional and weighty reasons why it should be. Among them are the following:—

1st. *Its immense population.*

It comprises at least *two hundred and sixty millions* of souls—a number equal to a *fourth part* of the population of the globe.

2d. *Its relative geographical position.*

Some of its parts lie in close proximity to every branch of the human family, and if reclaimed to the Savior, the Gospel could be conveyed with great ease to the unevangelized, who can receive it now only at great risks and sacrifice on the part of the friends of Christ! If, for example, Central and Southern Europe were evangelical and devoted to the propagation of the Gospel, how easily and at what comparatively small expense could it be conveyed to the Jews, Mahomedans, and Pagans of Africa and Asia, and many islands of the ocean! In these circumstances it could be sent to them at less expense than we can now send missions to California or Oregon. Re-convert these people, and the missionary service of the world will be comparatively done.

3d. *Its availability.*

The converts and the resources of this field may be turned to good account to the cause of Christ at an early day. In many cases, they may be of great service *immediately*. Native helpers of all orders may be raised up, too, in a short time, and at little expense, compared with what are required in Pagan lands, where there has been little civilization, and nothing but Pagan associations. Here there is a species of preparedness for the Gospel, which gives to the field a *peculiar* interest, and *urgently* invites the church to enter it, and turn its resources early to the extension of the cause of the Redeemer.

4th. *Its populations are famishing for the bread and water of life.*

Whatever may be true of some in respect to knowledge of divine things and especially of the way of salvation, it remains a painful fact, that all Papal lands the masses of the people are deplorably ignorant and destitute of the ordinary means of grace. Their sanctuaries are, to a great extent, but places of idolatrous and superstitious observances; the Sabbath has become a mere holiday, a season for worldly amusements; and the Bible but few among them have ever seen. Touching its varied and precious instructions, they are in gross darkness. How pitiable, then, is their condition, and how strong is the call that comes from them for relief! In this view, think of their immense number!

In conclusion we beg to say, that in our judgment the statements and facts now submitted are to American citizens, and especially to Protestant Christians of all denominations, things of the deepest moment. They unquestionably relate to what intimately affects the vital interests of our country and our common Christianity, and we apprehend that much of the happiness and prosperity of both do very greatly depend upon what may shortly be done.

That numerous and large aggressions of the Papacy on Protestant soil have been made, and remarkable energy is put forth in every direction to increase them, admits of no doubt. They have had no parallel since the days of the Reformation. The spirit, character, aims, and appalling influence of Romanism are well known, and also the Scriptural warnings concerning it.

Of the striking providences which in Papal lands are preparing the way for evangelical missions, and of the *most remarkable success* which has attended all efforts put forth for the salvation of souls and defense of the Gospel in the *corrupted parts of Christendom*, there can be no doubt. The facts are before the world, and the testimony of multitudes of the most eminent and excellent of the servants of God corroborating them is ample and satisfactory.

What more, then, do the friends of Zion need, to encourage and lead them to engage at once in the requisite measures to set forward this cause? We know not what. In the preceding facts and statements are what we think must convince the judgment and move the heart. They need no more. We may add, however, that now there is a way prepared through which every individual may bring his efforts and offerings to bear directly upon the cause. *The AMERICAN AND FOREIGN CHRISTIAN UNION is the servant*

of the churches in this enterprise. Its organization, comprising Home, Foreign, and Publication Departments, is complete, and seems brought into existence by Divine Providence for just this time and this service. All things are therefore ready, and God is manifestly calling on his people with more than usual clearness and solemnity to come to this work of charity and to the defense of the honor of his name in the world.

The whole force of evangelical Christendom should be enlisted in the work. And when all the friends of truth shall do, each in their places, what they can to reinstate the Gospel in its purity in the *corrupted parts of Christendom*, and thus seek to remove from the Christian name the reproach that has so long lain upon it in large parts of the earth, they may confidently hope for those marked blessings of heaven, which will soon be followed by the shouts of the ransomed, that Babylon has fallen!

THE OPEN BIBLE.

Under this head the *London Beacon and Christian Times*, of October 6th, contains an interesting article, from which we copy the following paragraphs. It gives an encouraging view to those who with us have labored earnestly to diffuse evangelical truth and the principles of religious liberty through France, Italy, and other Papal countries in the south of Europe. While it declares "a heaving to be observed among the continental kingdoms that is indicative of blessed results," we are especially gratified at seeing that state of mind on the part of conductors of such a journal

that leads them to say to their readers:

"Let us then wisely improve our opportunity, and let not Southern Europe be forgotten in the more attractive effort of evangelizing China and India."

We are glad to hear such counsels from such a source. They indicate a growing sentiment among English Christians in agreement with our own, that the true policy of Christian missions utterly forbids the *neglect* of the corrupted parts of Christendom. Many large fields in these parts are now "white ready to the harvest," and are "perishing" for the want of

laborers. Let them be entered, and larger returns for labor would probably be realized than from any other portion of the earth. But we give the extract :—

“The universal success of Protestant Christianity is certain. It is the LORD’s decree. Its date is uncertain. Immense and populous are the fields which have yet to be won to even nominal profession of CHRIST. And what is the instrument by which this stupendous work is to be accomplished? Let it be remembered that comparatively but a small part of Christendom is agreed upon the nature of the agent to be used. It seems strange—we say not, hard—that while China and India, to cite no other districts, remain to be reclaimed from the spoiler of this world, Europe itself, to which the achievement has been committed, is still divided on the means to be employed. This apparent strangeness vanishes on a review of the past. What is it that has secured British liberty, the freedom of North-Eastern Europe, of Switzerland, and part of Germany? We fearlessly answer, the open Bible. What is it that binds Spain and Austria, France and Italy, in comparative national and spiritual bondage? As fearlessly we reply, the restricted Bible.

“The policy of the Romanist has always been what it is at present—scriptural suppression. The policy of the true Protestant has always been the reverse; his very watchword is *Bible circulation*. This sent the first preachers of the Gospel through the ‘*orbis veteribus notus*.’ This sent the Reforming Fathers through the length and breadth of Europe, and the various missionaries of the various Protestant societies to the remotest islands and far-off lands. This sent KNOX through Scotland, WESLEY and WHITEFIELD to the poor of England, BRAINERD to North America, and BORROW to Spain; and this same mystic but open book has sent, and is continuing to send, colporteurs, the agents of different evangelical societies, and the effectors of its sale through the

veins and arteries of Europe. LEO XII. took the alarm in 1824, and with the usual intolerance of a Pope, wrote thus to the Church: ‘You are aware, venerable brethren, that a certain Society, called the Bible Society, strolls with effrontery through the world; which Society, contemning the traditions of the holy fathers, and contrary to the well-known decree of the Council of Trent, labors with all its might, and by every means, to translate, or rather to pervert the Holy Scriptures into the vulgar language of every nation,’ etc.

“Well was it for the Holy Father to be upon his guard, for seventeen hundred thousand copies of the Bible were circulated in France alone in fifteen years. 1838 saw 20,548 volumes issued and disposed of by the British Society alone, 17,000 of which had passed through the hands of the indefatigable colporteurs. And how did the territories of Rome respond to the peaceful mission? In two ways: The priest with his anathema and proscription; the laity, in many parts, with almost open arms. It is notorious that multitudes of Italians are at this moment thirsting for the Gospel—that they are only hindered from entering the Protestant churches of foreigners by the jealousy of the priest and the vigilance of the *gensd’arme*. The dissipated Frenchman is becoming weary of the materialism and infidelity into which he was hurled by the stern exactions on his reason demanded by the priesthood. There is a heaving to be observed among the continental kingdoms that is indicative of blessed results. There is a Protestant combination, even in hitherto-barred Italy, already working on the side of truth; and the number of Protestants and Protestant agencies employed in the good cause in France, will bear a fair comparison with the bulk of the nation. The Apostate Church answers the questions raised by our propagators of truth, by new bulls and fulminations, by the discovery of new dogmas, and the inventions of fresh miracles. The weakness of its cause is visible through the thinness of its inventions and

expedients, but we dare not trifle with it on that account.

"To be successful with Europe and the world, we must be as accommodating as our own open Bibles permit us. Relieved from Jewish bondage, our religion has become a more spiritual transaction between God and the soul. Let its few simple institutions preserve our unity, order, soundness, and purity; still even these appointments are not inflexible as the institutions of the old dispensation. 'All nations,' said a good great man, 'men of all habits and manners are to drink from the beneficent stream as it flows. It is to throw down no obstructions that are not absolutely incompatible with its progress. It is appointed to pervade everyplace which it visits, and while some it enters without hindrance, in others it meets with mounds and barriers; while others, again, are so

fenced and fortified, that it winds round them, and flows forward, and this it continues to do, until at length it finds some means to insinuate itself.' The colporteur, with the open Bible, has insinuated himself into the stronghold of Romanism. The foreign papers admit this, amid lamentations over the departure of their creed. 'It cannot be concealed that faith has forsaken our Church,' say both Jesuit and Jansenist; 'notwithstanding the noise made by the Ultramontanists, the Church has but a very small number of true believers.' *Let us, then, wisely improve our opportunity, and let not Southern Europe be forgotten in the more attractive effort of evangelizing China and India.* It is the closed Bible that first reduced her to, and then held her in, the thrall of ignorance; it is the open Bible that alone can deliver her."

FOREIGN FIELD.

SARDINIA.

MORE PRIESTS—MORE IGNORANCE.

It is an opinion, founded on careful observation, that in those countries where the Roman Catholic religion has the most power, the greatest degree of ignorance prevails among the people. The influence of the *system* is opposed to instruction. It may be said by some that this is a Protestant notion or prejudice, and not to be received without some allowance. Though reasons are not wanting in support of this statement drawn from Protestant sources, yet it may be useful to introduce a "Catholic" witness, and thus establish this sad truth beyond contradiction.

The most clear and direct testimony to the charge that priestly influence is hostile to education, has lately been furnished by the statistics

published by the Sardinian Government.

In an official report on a law for the reorganization of the system of elementary instruction, Prof. Melegari established the two following propositions, viz :

1. The greater the number of priests, monks, and nuns in the country, the greater is the number of adults who are unable to read or write.
2. The greater the number of priests, monks, and nuns employed *as teachers in the schools*, the greater is the number of adults in the country who are unable to read or write.

The report in question compares the number of ecclesiastics in 1852 with the number of adults unable to read or write given in the census of 1848, and presents the following ta-

ble in confirmation of the first proposition :—

Savoy,—1 ecclesiastic to 420 inhabitants, 50 in 100 cannot read or write.

Piedmont,—1 ecclesiastic in 243 inhabitants, 65 in 100 cannot read or write.

Liguria,—1 ecclesiastic in 163 inhabitants, 77 in 100 cannot read or write.

Island of Sardinia,—1 ecclesiastic to 127 inhabitants, 94 in 100 cannot read or write.

It is quite evident from this statement that the ignorance of the people is in proportion to the number of ecclesiastics, and that the darkness increases as the priests and monks are multiplied.

The second proposition is clearly established also, by which it appears that the greater the number of ecclesiastics employed as teachers in the schools, the greater the ignorance among the people. This statement appears to contradict itself; since an instructor who is worthy of the name ought at least to teach his pupils to read and write, and thus diminish in some degree the prevailing ignorance. But whatever may be the causes of this strange fact, it is not the less clearly proved by the report of Prof. Melegari.

In Savoy, where the proportion of ecclesiastical teachers is 27 in 100, one half the population can neither read nor write. In Piedmont, where for every 100 lay teachers there are 131 ecclesiastics employed in the same occupation, 65 in 100 of the population can neither read nor write. In Liguria the fact is still more apparent: there the ecclesiastical teachers are in the proportion of 267 to 100 laymen thus employed, and the ignorant persons amount to 77 in 100 inhabitants. i. e. more than three-quarters of the population cannot

read or write. As to the island of Sardinia, the clergy there have had the entire management of the schools, in consequence of which from 94 to 96 in 100 of the population cannot read or write; and in some localities the officers of Government are the only persons who possess that degree of instruction.

These very singular facts are not altogether inexplicable. In the kingdom of Sardinia the clergy and ecclesiastical corporations have been very active, for several years past, in gaining possession of the schools; but their zeal, of quite recent origin, deceives only those who wish to be deceived. Their earnestness and activity are purely negative, and their only object is to counteract the efforts of laymen in the duties of elementary instruction. They have taken possession of the schools as far as possible, only to prevent the introduction of other teachers. But their determined opposition to popular instruction still remains the predominant feature of their influence.

It should be remembered by Protestants, that the arrival of priests, monks, and nuns in the United States, and the multiplication of them here, do but increase the instrumentalities for the intellectual and moral debasement of our countrymen. They bring darkness on the land and gross darkness on the people. The history of the Roman Catholic church is a history of wrong against mankind: it abounds in evidence that the natural effect of the system is to dwarf and darken the minds and diminish or destroy altogether the moral sensibility of those who fall under its influence.

IRELAND.

Extracts from Reports of Missionaries.

MR. SMITH.

Bibles and tracts received—places visited—how he proceeds—labors not in vain—Bibles and tracts distributed—people watched by the priests—do not admit the missionary to their houses, but go to listen to his reading the Bible, etc.

"I have received your very kind letter of the 18th ult., and also the Bibles and tracts which you sent me. I beg to return you my most sincere thanks. I also beg to remark that I visit other townlands that are adjacent to my district. I have to inform you that the course I pursue relative to the families that I visit is as follows: I first collect all the members of the family together. I then read and explain a portion of God's word, and conclude with prayer. I thus visit about sixty families weekly, and I am happy to state that some manifest a deep concern about their souls. (The missionary here gives the particulars respecting some who have been led to inquire the way of life, which we omit for want of room. He then adds:) I could mention more instances in which the word is received with gladness; but I have selected the above in order to show you that I hope my labors have not been in vain in the Lord."

In a subsequent note Mr. Smith says:

"I am happy to inform you that during the last month I have every reason to believe that my humble labors have not been in vain in the Lord. My time has been spent in the parishes of Ballenderry and Arboe, and in parts of the parishes of Tamlet and Ballyclog. I have gone through the usual amount of labor per month as reported to you in my former monthly journals. In addition to my reading and explaining the Scriptures from house to house, I have given away a number of Bibles to the poor, and also distributed a large quantity of the excellent tracts you sent me. I feel very grate-

ful to you for the tracts you sent me on the Romish controversy. I trust, with the blessing of the Lord, they will improve my own mind, and make me more competent to discuss the truths of the Gospel with my Roman Catholic brethren. Poor people! they are closely watched by their priests. They dare not admit me into their houses, but they often come and listen to me reading and explaining the Scriptures in the houses of Protestants; but when I go to prayer they dare not kneel with me, for the priest has told them that to kneel with me would be a mortal sin, and the penance he inflicts for that crime is most severe. May God, for Christ's sake, break the power of the priests over the minds of their poor deluded followers! May he emancipate them from their spiritual bondage, and hasten that happy day when the 'heathen will be given to Christ for his inheritance, and the uttermost parts of the earth for his possession!' I hope the Lord has given you success in Scotland, and that you are in the enjoyment of good health."

MR. MORRISON.

Some inquirers—tracts distributed—in tended meetings—revival spirit, etc.

"The following are a few extracts from my journal for the month of August:

"*Sunday, 1st.*—Held two meetings seventy attended. There were a few earnestly seeking salvation.

"*Monday, 2d.*—Held a meeting at Clanroot, fifty attended. I hope some good was done.

"*Wednesday, 4th.*—Walked ten miles visited several families, and prayed with them. Held a meeting at Harrison's Hill, forty attended. It was a good meeting. Sixteen persons were seeking mercy some of whom found peace with God by faith in Christ, and went home rejoicing.

"*Thursday, 5th.*—Walked five miles visited from house to house, and distributed a number of tracts.

"*Sunday, 8th.*—Held two meetings near Vinecash. At one of those meet-

ings, in the open air, three hundred attended to hear the word of life. It was a gracious time. There were thirty anxious souls, and eight professed to obtain mercy.

"9th.—Walked five miles. Visited several families, and attended a meeting at Oliver's Hill. Thirty were present.

"10th.—Held a meeting at Richhill. Thirty attended.

"11th.—Walked six miles, visited twelve families, distributed a number of tracts, and held a meeting at Graham's Flat. Forty attended. I hope good was done.

"12th—14th.—Walked twelve miles, visited twenty families and gave them tracts, and prayed in every house. A great change for the better has taken place amongst some of the people since I first visited this country.

"Sunday, 15th.—Held a meeting in the open air at the Diamond; about three hundred attended. Many were seeking pardon, and a few souls were made very happy in the love of God.

"Monday, 16th to 21st.—In Newtown-hamilton; walked forty miles. The people received tracts with great pleasure. I held three meetings. There is great improvement amongst the people who inhabit this mountainous district of country.

"Sunday, 22d.—Held two meetings near Richhill, and large numbers attended. Many were seeking pardon, and some souls found peace. There is a blessed revival of religion in this place.

"Monday, 25th to 30th.—Walked twenty miles, held four meetings. Near two hundred attended at one of those meetings; five souls were brought into the liberty of the children of God. Sunday and two following days walked forty miles. Held three meetings, while one hundred and fifty attended. I have reason to believe that God is, by his Spirit, carrying on a very blessed work in the hearts of the people in this extensive district of country, where I have the privilege of laboring. To God be all the glory!"

MR. LIDDY.

Bibles and tracts distributed—a convert in fear of being killed—large meeting held—some feeling manifested and souls inquiring the way to salvation—expectation of good—not wholly disappointed—journeys made daily—families visited—meetings held—visit to sick persons—counsel given—some do not attend public worship—labors for their benefit, etc.—an unexpected death—its monitory language, etc.

"I feel grateful to God for the past, and still look for better and brighter days to come.

"Sunday, Aug. 1st.—Held two meetings this day, and felt much of the Divine presence. Monday, 2d, walked two miles. Visited six families. Distributed a number of tracts. Tuesday, 3d, traveled four miles and visited seven families this day. When conversing with a female, who, some time since, was a bigoted Roman Catholic, she told me that sometimes she is shouted at when walking along the road. She also said that she is afraid to meet her friends, lest they would take her life, but added, I trust in the Lord that he may preserve me. She showed me a Bible she had got as a present. She seems to prize it very much. I encouraged her to persevere in the service of the Lord, assuring her that he was able to uphold her in every trying hour. She is now living with a Protestant family, that I trust will assist her in the way of evangelical religion.

"Wednesday, 4th.—Traveled four miles. Visited seven families. This day I left a Bible in a Protestant family. Some leaves of an old Bible was all they had of the Scriptures, though there are eight members of the family in the house. The joy they manifested on receiving it was great.

"Thursday, 5th.—Walked four miles. Visited eight families and held a meeting. The house was crowded so much that some of the people could scarcely get inside the door. The audience listened with great attention while I was speaking. While at prayer, some wept for their sins.

The people here are seldom visited by any Protestant clergyman.

"*Friday, 6th.*—Traveled six miles. Visited seven families. Distributed a number of tracts, and a few copies of the *British Workman*, which I hope will prove a blessing. A Roman Catholic woman was able to tell to a neighbor the next day several of the passages contained in the *British Workman*, which is proof that it was read by her.

"*Saturday, 7th.*—Walked two miles. Visited six families. Sunday, 8th, held two meetings. Fifty persons attended at one, and seventeen at the other.

"*Monday, 9th.*—Walked two miles, and visited five families. Tuesday, 10th, traveled four miles, and visited eight families. Wednesday, 11th, traveled six miles, and visited eight families. Thursday, 12th, traveled two miles, visited four families. Friday, 13th, walked four miles, and visited four families. This day I visited a boy that is sinking in consumption. Poor boy! he has little knowledge of the plan of salvation, but is seemingly sincere! I trust he will soon find peace. Saturday, 14th, traveled three miles, and visited six families. Sunday, 15th, held two meetings. Monday, 16th, visited eight families, all of whom received me kindly. Tuesday, 17th, traveled five miles. Visited four families. Distributed a number of tracts, and assisted in holding a prayer-meeting. Wednesday, 18th, traveled three miles, visited three families. While conversing with one of these families, an aged woman, the mother of that family, wept, saying if she had served the Lord in youth, how well would it be now. She seemed truly penitent. I hope she may prove a blessing to her children, who seldom, if ever, saw the house of God.

"*Thursday, 19th.*—Walked four miles, visited four families. Friday, 20th, walked five miles, and visited eight families. An aged man wept much on account of his backslidings, etc.

"*Saturday, 21st.*—Walked two miles,

visited two families. Assisted in holding a meeting for prayer.

"*Sunday, 22d.*—Held a meeting. There were several persons seeking mercy. A number of young people attended on that occasion. I trust the impressions made on their minds will be lasting.

"*Monday, 23d.*—Walked four miles, visited five families, and held a meeting. Tuesday, 24th, walked five miles, and visited eight families. Wednesday, 25th, walked four miles, and visited seven families. Held a meeting. The Lord was present and precious. A number of young people attended on this occasion, so that the house was crowded. There were six persons seeking the Lord. The woman of the house where the meeting was held said feelingly that they never saw a praying man enter their dwelling. Their church is five miles from them, the nearest way across the country, so that their minister never visits them.

"*Thursday, 26th.*—Walked six miles and visited four families. Friday, 27th, visited seven families, and held a meeting. Saturday, 28th, walked three miles, and visited six families. Sunday, 29th, walked four miles, and held a meeting. Monday, 30th, traveled six miles, and visited six families.

"May the great Head of the church revive his work, so that many may be brought out of the darkness of sin and Popery, to behold the light of the Gospel!"

MR. LIDDY, in his journal respecting another month, says:—

"When commencing this month's labors, I had large expectations of much good being done, and I must say I have not been altogether disappointed; though I have not realized the amount of good I then expected.

"*Tuesday, the 1st.*—I traveled four miles, visited seven families, and held a meeting. I felt a good deal of liberty when speaking in the meeting, and many hearts also felt the softening power of the

Holy Spirit. Some wept, while others rejoiced in the Lord.

*“Wednesday, the 2d.—*Traveled six miles, visited nine families, and held a meeting. I was told that *for the last seven years* there had been none held here, and some families were at no Protestant place of worship all that time. There was a very large attendance, and all were most attentive.

*“Thursday, the 3d.—*Traveled six miles and visited five families.

*“Friday, the 4th.—*Traveled six miles, and visited four families. This day being asked to visit two sick persons, one of whom was near eternity, I asked him if he was preparing for death. He said he was trying; but on further inquiry I found him with little knowledge of the plan of salvation. I told him of the willingness of the Savior to receive all who came to him for mercy. While at prayer he seemed much in earnest, and on my going away he expressed his thankfulness for my visit, in language I shall not easily forget.

“The other person I found unable to converse; but after speaking of the uncertainty of life, in the hearing of those present, and the necessity of preparing for death, after prayer I left, hoping that the word spoken would have the desired effect.

*“Saturday, the 5th.—*Traveled seven miles, and visited three families. Sunday, the 4th, traveled four miles, and held a meeting. Monday, the 7th, traveled eight miles, and visited nine families. Tuesday, the eighth, traveled three miles, and visited five families. Wednesday, the 9th, traveled six miles, and visited six families. Thursday, the 10th, I was indisposed. Friday, the 11th, traveled four miles, visited five families, and held a meeting. There was much feeling on this occasion. Many were there that wept much on account of sin. Saturday, the 12th, traveled three miles, and visited five families. Sunday, the 13th, held a meeting. Monday, the 14th, traveled six miles, visited six families, and distributed

a number of tracts. Tuesday, the 15th, traveled three miles, and visited seven families. Wednesday, the 16th, traveled four miles, and visited seven families. Thursday, the 17th, traveled eight miles, and visited four families. Friday, the 18th, traveled eight miles, visited six families, and assisted in holding a meeting. Saturday, the 19th, traveled seven miles, and visited ten families.

“On my asking one woman if she attended the public worship of God, she said, ‘Very seldom, but trusted in God’s mercy to save her.’ I said, ‘God only saves those that come to him, and that they must be sorry for having sinned against him.’ I could see the effect of the word spoken, in the tears rolling down her cheeks.

*“Sunday, 20th.—*Traveled nine miles, and held two meetings, one in the morning the other in the evening. The evening meeting was attended by a number of young men and women, anxious about their souls, to whom I gave those advices that I thought needful at that time.

*“Monday, the 21st.—*Traveled three miles, and visited seven families, all of whom received me kindly. Tuesday, the 22d, traveled seven miles, and visited nine families. Wednesday, the 23d, traveled five miles, visited five families, and held a meeting. Thursday, the 24th, traveled three miles, visited five families, and held a meeting. Friday, the 25th, traveled seven miles, visited seven families, and distributed a number of tracts, which were gladly received.

*“Saturday, the 26th.—*Traveled four miles, visited seven families, and held a meeting. The presence of the Lord was felt among us on this occasion. On asking one woman if she attended on the means of grace, she said she did not. While I urged upon her the duty of attending some place of worship, and was telling her that *she must give account for herself, and not for another*, although she refused to go, I could see the tears standing in her eyes, while, no doubt, she said in her heart, ‘Go thy way for this time,

when I have a convenient season I will call for thee.'

"*Sunday, 27th.*—Traveled five miles, and held two meetings. Monday, the 28th traveled four miles, and visited five families. Tuesday, the 29th, visited six families. One man that I had visited, prayed for, given tracts to, and invited to the means of grace, and who refused to come, I found was in eternity. These things seem to say to me,—Cry still louder, 'Turn ye, turn ye, for why will ye die!'"

FRANCE.

The American Chapel in Paris.

The letter from Rev. Mr. SEELEY, the Chaplain at Paris, from which the following extract is taken, was received since the November number of the Magazine was published. Our friends will be gratified, we are sure, to learn that the Chapel continues to attract the attention of that class of our citizens for whose special benefit it was erected, that it is well attended, and its prospects of usefulness are most encouraging.

"PARIS, Oct. 4, 1858.

"REV. DR. FAIRCHILD.

"DEAR BROTHER:— Our Chapel here continues to prosper. During the summer the more permanent members of the congregation were nearly all absent from the city; but we had full and attentive audiences, mostly composed of transient visitors—those making Paris their point of departure for America by the excellent Havre steamers, and those making it their first resting-place after reaching the continent. I have not been absent a single Sunday; and as from week to week I have witnessed the successive gatherings of devout and interested worshipers, I have been more and more impressed with a sense of the importance of the Chapel—of the blessed nature of the work here being done, and *to be done*, under the auspices of the AMERICAN AND

FOREIGN CHRISTIAN UNION. With the autumn also returns our regular congregation. The Sabbath-school and Bible-classes will be speedily organized, and our first winter's work before us.

"I have only to add the request, that you unite with me in expressions of gratitude to the great Head of the church for the Christian harmony that prevails amongst us, and for the wide field of usefulness that is opened to us; and in earnest prayer that all outward tokens of prosperity may be crowned with spiritual blessings like those which have been vouchsafed the churches at home.

"Yours fraternally,

"R. H. SEELEY."

TURKEY.

A Voice from the East.

In a previous part of this number we have spoken of calls coming through "opened doors" in *Papal* lands for missionary labor, as significant expressions of the divine will to the evangelical branches of the church, to enter with zeal, and to cultivate with earnestness, the field which we are called, in the great work of benevolent enterprise, to occupy.

The following letter from the Rev. Dr. DWIGHT discloses an *additional* door already opened, offering access to the same people, though within the *Turkish* empire. The circumstances of the case render the call peculiarly affecting, and constitute a strong appeal to those who are blessed with means to send the aid desired. The letter represents that there are at least 50,000 Papists in and near Constantinople, whose position renders them "open to the truth," but in respect to whom no provision is made to make them acquainted with it—"no man cares for their souls," and also that the missionaries of the American Board "*cannot attend to them.*"

The writer judges rightly, that the case is a proper one for the attention of the AMERICAN AND FOREIGN CHRISTIAN UNION, and the case shows clearly the necessity for such a Society. It is for such and similar cases that the Society was organized. And if the churches will furnish the requisite funds to support the teachers and various laborers, as doors for them and their services are opened by Divine Providence, we cannot doubt that an interest will soon be added to the missionary work generally in the eyes of the church, which it has not yet attained.

We desire very much to reply to this case favorably, in addition to what we are doing elsewhere, for we feel extremely reluctant not to enter so promising a door, so providentially and invitingly opened before us. We hope, therefore, that some persons whose eyes may fall upon this article, and to whom God has given ability to contribute to the establishment of the school contemplated, will take an interest in it and send us the amount of funds required.

It seems a great pity to lose so favorable an opportunity for doing such an amount of good for the want merely of a few hundred dollars; and for the encouragement of others to act in behalf of the object, we will say that we know of *one individual* who, to make up the sum of three hundred dollars for it, will furnish *fifty dollars*, if *five* or even *ten others* will make up the balance in due time. It should be sent in without delay, as the letter intimates the necessity of an early answer.

We may now add that we are happy to know that our labors in conducting our monthly Magazine are approved by our brethren in

Constantinople, who, in the midst of apostate churches, have ample means of judging of the fitness of our productions for the end designed, and also that some of them at least, reproduced in the Armenian tongue, and published in their Missionary Journal, which is circulated in Armenia and "regions round about," contribute to the promotion of the cause of Christ, in which they are laboring with so much zeal and with such marked success. But read the letter.

"CONSTANTINOPLE, Sept. 22, 1858.

"MY DEAR SIR:—Many years ago there was a school opened here, in the quarter of Pera, for Roman Catholic children, under the auspices of a few benevolent gentlemen in Glasgow, Scotland. The Rev. Mr. Turin, a Protestant minister from Piedmont, a Waldensian, had the superintendence of it, and the teacher was an Italian gentleman, who professed to be a convert from Romanism. The school prospered very much, having fifty or sixty boys and girls, chiefly from Roman Catholic families, and the best religious instruction was given to them by Mr. Turin. Unfortunately, his health failed him and he was obliged to leave, and the teacher was not of that decided religious character which we could wish, so that the school was disbanded.

"There is now here a French Protestant, M. Costabel, who has been here since the war, laboring faithfully as a colporteur of the Bible Society. He has a family and is a most worthy man, and it is now proposed that he re-open this Protestant school. Some of the gentlemen in Glasgow are disposed to continue their subscriptions, but a sufficient sum will not be thus raised to pay the rent of the building and the salary of the teacher.

"Meanwhile, M. Costabel has a call from France to return and labor as colporteur, and he is quite inclined to go, though willing to remain here if the way should be opened for him. It has occur-

red to me that this is an object for which the AMERICAN AND FOREIGN CHRISTIAN UNION might, perhaps, be willing to make a grant. The class of people for whom the school is designed are Roman Catholics from France, Italy, and other European States, who reside in Pera and Galata, and are generally engaged in commercial pursuits. They must number at least 50,000 souls, and probably more, and there is at present no system of means used to make them acquainted with the truth. Their position here, as strangers and foreigners, throws them open to Christian influences, and yet nobody cares for their souls. The very fact that they are away from their homes, would lead us to expect much freedom of access to them, and they naturally would feel less the power of priestly rule. The missionaries of the American Board cannot give much attention to them. Our labors in our own proper department are abundantly sufficient. I would that you could have a first-rate missionary for the foreign Roman Catholic residents of this great metropolis.

It would tell wonderfully on the general evangelical work of this country.

"Will you lend some of your aid to get the sharp edge of the wedge in, by the establishment of a little school, and then who can tell to what so small a beginning may lead? All we want, at present, is your money, and not much of that. I am not able to say exactly how much, but any sum from \$100 to \$500 will be thankfully received. It is very desirable that we should know soon whether you can help us, for M. Costabel is now waiting in suspense, and I fear that if you do not aid us, we shall be compelled to give him up.

"I receive regularly your monthly periodical, (I do not know by whose bounty,) and I value it very highly. Often do I transfer articles from it (translated into the Armenian language) into a periodical I publish here for the benefit of the Armenian race.

"Address me simply at Constantinople.

"Yours very sincerely,

"H. G. O. DWIGHT."

REV. DR. FAIRCHILD, New-York.

HOME FIELD.

IRISH MISSION IN ALBANY, NEW-YORK.

REV. MR. CALDER, MISSIONARY.

Encouraged in labors—series of lectures—increased attendance—decrease of fear of the priests—Temperance Society—Youth's Society—learning to sing—great ignorance among Roman Catholics—with the increase of light they break away from bondage to the priests.

"In the labors of the month past I have been encouraged by a good attendance at meetings for worship, and a growing interest manifested by those who come to hear the word preached. I have, for some time past, got the minds of the people engaged, by delivering to them a series of promised discourses of a plain,

practical character. When the first series was done, I promised them another, in which I am now engaged. By being very exact in the fulfillment of my promises, I have had the pleasure of seeing the people not only punctual in their attendance, but also much engaged in hearing; and many of those who are thus engaged are striving to induce others to come and hear for themselves, instead of saying, 'Can any good things be spoken in a Protestant place of worship?' When they come they are devout hearers. In general they go away pleased, and come again, until some unhallowed influence is cast around them, which prevents them from coming for a time; but still they come occasionally, and their conversation with me, on my visits to them, show their

hearts are with us, although intimidated. I trust and believe that yet the little 'leaven will leaven the whole lump.'

"Our Temperance Society bids fair to do much good. The young people are very zealous, and have gathered in a goodly number, who have joined with us in the good cause. By getting the children first, we have in some instances got the parents also. We had a Society more than a year ago, but lately I threw the management of it into the hands of our young men, calling it a 'Youth's Temperance Society,' which has given it quite a new and good impetus.

"These youths come together every Friday evening, to improve themselves in the science of singing sacred music. By my aid they have made some progress. In all our singing-meetings we have prayer, and sometimes exhortation also. Some of these young persons have become teachers in Sabbath-schools, and I hope I will get more of them to go and do likewise, so that in a short time, by the grace of God, we may have many workers in this field of labor, for they are really much needed.

I am often astonished at the number of Romanists with whom I become acquainted who cannot read, and others who can read a little, but are entirely ignorant of the way of salvation. A few days ago, while talking with one in the hospital who is ill of consumption, and must in a few weeks, or months at most, die, he said (rejecting what I had said to him of being saved through faith in the merits of Christ alone) that his faith was directed to the wafer, in the sacrament, held up to him as his God and Savior. I read the Scriptures, and pointed out the way of salvation to all in the room. The priest had just gone out from them as I entered in. Some were averse to hearing me speak, others listened with attention. I prayed with them, and commended them to the mercy of God in Jesus Christ. The young are becoming enlightened, through the means of missionary exertions amongst them. They will not be held in spiritual

bondage, as their parents have been. Some of those who have come to our mission-station to hear for themselves, declare openly that no priest shall hinder them from reading what they please, and going to any place of worship they choose—so far, good. I am only sorry to say that they are not yet decided Christians. But I hope they will be, and that soon.

"In all my labors I see that the Lord has greatly blessed them, and I wish to feel humble and thankful, for I know that I can do nothing of myself. In the month past I have preached and held other religious meetings 18 times, distributed 755 tracts, 2 Bibles, and 4 Testaments, visited families 364 times, Sabbath-schools 5 times, and the insane asylum and hospital many times."

FRENCH AND GERMAN MISSION IN DETROIT, MICHIGAN.

REV. MR. HOF, MISSIONARY.

Labors in Detroit more encouraging—the Sabbath-school full—attentive hearers—congregations out of town growing in interest—Bibles and tracts distributed—visits made before preaching, etc.

"I may now tell you that my field of labor continues to encourage me. In Detroit, our Sabbath-school is one of the most flourishing. We have now over 120 children, among whom I have the pleasure to see many French and German Roman Catholics. But my auditory of adults is small, though increasing and interesting.

"My meetings in the country are very much better. At Royalock, I transferred them from the private house to the school-house in the village. There we met the last time, and had the pleasure to see new auditors, among whom was a Roman Catholic, who has attended my meetings from the beginning. He is certainly one of my most zealous hearers, for he walks three miles to get to our meeting, across the woods on a very bad road. I have good hope for him and his whole family. But

there are many others who have promised to come and hear the blessed Gospel.

"At Dearborn, another German settlement, I find the same encouragement. At my last visit there I had a long and interesting conversation with a Roman Catholic, who promised not only to come himself, but also to invite others to come to our religious meetings.

"The French settlement on Grande River road gives me the least encouragement; but here also we are not without hope. At my last visit there I met a Roman Catholic, who asked of me a Bible. He has it now, and, I trust, reads it. May the Lord bless the perusal of it to the salvation of his soul!

"I visit each of these settlements the week before the Sabbath on which I hold my public meeting there. In these visits I converse with the people on religious subjects, give them tracts, and provide for them copies of the Holy Scriptures if they have not got them. I am also making some arrangements to organize congregations in each of these settlements, so that my labors may become permanent and do more good to the people.

"I hope that in my next report I shall be able to tell you what good success I have had."

JOHN CALVIN TOLL—CALLED HOME.

This interesting youth was a native of Schenectady, New-York, where his parents now reside. He was among the youngest Life-Members and warmest friends of the AMERICAN AND FOREIGN CHRISTIAN UNION. From his stock of earthly treasure, derived from the gifts of friends, which he carefully saved for good objects, instead of spending for toys, as is common to children, he began in 1848 to contribute to the treasury of our Society, with a view to his Life-Membership. He had been deeply interested in the cases of the Irish people, when suf-

fering from "famine," and by the advice of his parents he gave for their relief. He regarded the sufferings of those poor people so severe, and the case so urgent, that he devoted *the whole of his means*, which then amounted to five dollars, to their benefit. This act of self-denial and of *large liberality* he never regretted. It went to mitigate human suffering, and that consideration was far more pleasant to him than the knowledge that he had, hoarded up and lying useless, that amount of funds in his possession.

In 1854, when *but ten years of age*, he had completed the amount of Life-Membership—the sum of thirty dollars—and obtained his diploma or certificate of the same. He watched with interest the operations of the Society as set forth in our monthly Magazine, and was led by the nature and tone of its contents to cherish a lively sympathy for the great reformers of the sixteenth century, and also greatly to admire and respect the character of those who zealously labor to promote the advancement of the evangelical portion of the Christian church. The history of the church, and things connected with it, had great charms to him, and he therefore read Dr. D'Aubigne's History of the Reformation with peculiar satisfaction.

By the nature of his reading, his systematic beneficence, and the principle that manifestly governed him in it, together with the pious example and judicious counsels of his parents which he enjoyed, he seemed as one destined for a career of great usefulness. We, with others, hoped for his maturity, and anticipated much good to the interests of humanity and religion, in years to come, from his

influence. But He, whose "ways are above our ways," had other purposes in relation to our youthful fellow-laborer. While at Ballston Spa, whither he had gone to prosecute, at the academy in that place, a course of study, he was, in August last, seized with violent sickness, which he endured with great Christian fortitude and propriety, but which terminated, in a few days, in his death.

So violent was his disease from its very beginning, that he could not be removed to his parents' house, though it was but about *fourteen miles* distant. But he died not alone. His afflicted parents and other friends were with him, to minister to his wants, and to witness the triumphs of grace in his departure. He died as the children of God die, in holy triumph over the last enemy, and in hope of a glorious immortality. He died in the fifteenth year of his age, having accomplished much more for the moral welfare of the race than many who live a much longer period.

We deeply sympathize with the afflicted parents, relatives, and friends, and deplore the loss sustained; but we rejoice in the bright example which the life of this beloved youth, a member of our Society, has set; and also in those tokens of divine acceptance which were manifested toward him in the closing scenes, when he peacefully fell "asleep." May many children and youth rise up to fill his place, and imitate his virtues!

CORRESPONDENCE.

Views of a Western Pastor.

The Rev. E. B. Turner, of Grundy County, Ills., in a recent letter conveying a donation of \$36 86 to our treasury, says:—

"The Congregational Church here is not strong in means; but they feel a deep interest in the object of your Society. We see much of the effects of Romanism in this new country, both religiously and politically.

"Wherever it gets a hold it proves itself an enemy to all progress in morals and education. When it shall control the West, our Sabbaths and schools will disappear, and a reign of darkness and superstition will follow.

"Every nerve is now on the strain to secure a controlling influence in the Great West. If the Archbishop is erecting a massive cathedral in New-York, the object in part is, no doubt, to turn the attention of Protestants away from their subtle but earnest efforts in the West. In our smallest villages you will find either a resident priest or that the Catholic population are often visited and reminded of their church relations, and the children are carefully guarded against Protestant influence. If Bibles or tracts are circulated among them, they are soon gathered up by the priest and committed to the flames.

"The influence of your Society is needed much at the West. I am glad to know, from the Magazine, that you are extending your operations in this direction. There is more hope of reaching them here than in the large cities of the East; for, with all their vigilance, there are many Catholic families in the sparsely-settled portions of the West who are not within their influence.

"May the Lord bless you more and more in this good work! If our annual contribution is small, yet I trust it is accompanied with prayer that God's blessing may go with it."

A Cheerful Donor.

In a note of the 2d ultimo, containing a donation of *twenty dollars* for the benefit of the Society, a friend in Stockholm, St. Lawrence Co., New-York, says:—

"Herewith I send twenty dollars as a donation to the AMERICAN AND FOREIGN CHRISTIAN UNION.

"I feel it is a privilege to give of my substance to aid this Society, which is engaged, as I think, in building up the Redeemer's kingdom in this world of sin and darkness.

"May the blessing of the Most High rest upon your efforts to advance his cause!

How a Layman regards it.

An esteemed correspondent and subscriber to our Magazine, resident in the city of Washington, D. C., in a letter conveying payment for it to January, 1860, says:—

"I sincerely wish it were in my power to send ten thousand times as much to aid

the cause—far the most important, in my estimation, in establishing the blessing of religious and civil liberty—of all to which the attention of mankind is at this day directed."

Another Layman,

A resident of the city of Rochester, New-York, in transmitting funds to the treasury, says:—

"If my circumstances would permit, I should rejoice to add four-fold to your treasury, as I deem your Society *second to none of our benevolent and Christian associations.*

"I have long been a subscriber for your excellent Magazine, under different forms and names, and always feel a pleasure in receiving it, and am edified by its perusal."

MISCELLANEOUS.

PUBLIC MEETING IN BEHALF OF THE AMERICAN CHAPEL AND RELIGIOUS FREEDOM.

Call of the Meeting.

The Board of Directors of the AMERICAN AND FOREIGN CHRISTIAN UNION, and the Committee on the American Chapel in Paris, France, respectfully invite their fellow-citizens to attend a public meeting to be held in the church, corner of Fourth-street and Lafayette Place, on Thursday, Nov. 11th, at 7½ o'clock P. M., for the purpose of expressing the sympathy of the Christian community and the friends of religious liberty, with those subjects of the Swedish Government who, for the exercise of their rights of conscience and of religious worship, have recently been banished from their country, and to consider what measures may properly be taken for their relief; and also to hear a

statement in regard to the condition and prospect of the American Chapel, designed for the moral and religious benefit of all Americans who visit or temporarily reside in that city, and to consider and do what may be deemed proper in its behalf. Several addresses may be expected.

THOMAS DE WITT, *President.*
E. R. FAIRCHILD, } *Corresponding*
A. E. CAMPBELL, } *Secretaries.*

JOHN W. CORSON, *Recording Sec'y.*
EDWARD VERNON, *Acting Treasurer.*

W. W. Stone, C. B. Hatch, E. J. Brown, Wm. A. Wheelock, D. Dunbar, C. C. North, Samuel P. Holmes, E. S. West, F. V. Rushton, C. Parker,—*Committee on the American Chapel at Paris.*

The undersigned, deeming the above objects eminently worthy the sympathy of American citizens, and as of

fering a fitting occasion for the assertion of the great principle of religious freedom, do cordially unite in commending the above call to the attention and interest of our fellow-citizens.

James Harper, John L. Mason, Wilson G. Hunt, James Brown, E. D. Morgan, James T. Souter, Peter Cooper, Francis Hall, E. D. G. Prime, Charles Butler, A. R. Wetmore, S. B. Chittenden, William Allen, Thos. C. Doremus, Joseph Hoxie, M. S. Hutton, Theo. L. Cuyler, S. Henry Prime, Nathan Bangs, Thomas H. Skinner, W. R. Williams, Isaac Ferris, John Dowling, T. W. Chambers, Edward E. Rankin, A. A. Wood, G. B. Cheever, John McClintock, John N. McLeod, S. D. Burchard, Edwin F. Hatfield, Abel Stevens, Henry M. Field, Edward Bright, and others.

Pursuant to the foregoing call, which had been previously published, a meeting of great interest was held at the place and time appointed. The Rev. M. S. Herron, D. D., was called to the chair, and the following gentlemen were appointed Vice-Presidents, viz. :—

Francis Hall, Esq., A. R. Wetmore, Esq., Hon. John L. Mason, Wilson G. Hunt, Esq., James Brown, Esq., Hon. Luther Bradish, Hon. Philip E. Eng., Rev. John Dowling, D. D., Rev. John N. McLeod, D. D., Rev. Abel Stevens, D. D., Rev. John Kennedy, D. D., Rev. T. E. Vermilye, D. D.

Messrs. J. W. Corson, M. D., and Professor H. Crosby, were appointed Secretaries.

The meeting being organized, the Rev. Dr. Dowling offered up prayer in behalf of the objects of the meeting. The Rev. Dr. Baird then read the following

STATEMENT OF FACTS AND ARGUMENTS OF RELIGION.

It is deemed proper that at the outset a brief statement of the facts

which constitute the reasons for calling this meeting should be laid before it.

On the night of the 7th of January, 1853, there was held in the Metropolitan Hall in Broadway one of the largest and most enthusiastic assemblies ever seen in the city of New-York. That meeting was held in behalf of Religious Liberty in Italy. It was convoked—1st, to express sympathy for the Medici family and other people in Florence who were in prison for having embraced the Protestant faith, and for having attempted to impart their new convictions to their neighbors; and 2d, to condemn the intolerance of the Tuscan Government in that affair. On that night there came together a large number of the most influential Protestants of this metropolitan city. There were present, also, not a few highly respectable Romanists, and among them the Archbishop of New-York and several of his clergy.

On that occasion the public were distinctly told that the gentlemen who called the meeting for the purpose of denouncing intolerance towards Protestants in a Roman Catholic country, were prepared to call a similar one to denounce intolerance in Protestant countries in regard to Romanists, whenever such an instance might occur. This promise was come up to and fulfilled.

It is well known to those who are familiar with the history of the great Reformation in the sixteenth century, that the members of the four Scandinavian countries took a very prominent part in that movement. The kings of Denmark, with which kingdom Norway was then united, and Germany Vasa of Sweden, to which Finland then belonged, had felt the

yoke of Rome to weigh as heavily on their necks as on those of their subjects. And in their zeal for the reformed faith, and for the spiritual independence of themselves and their people, they determined, if possible, to put it out of the power of the bishops of Rome ever to re-establish their sway over those kingdoms. They therefore caused laws to be made by which all attempts to proselyte the members of the national Protestant churches of those countries, which are identical in doctrine and ecclesiastical polity to any other creed, should be prevented. These laws have been so far modified in Denmark and Norway, within the last few years, as to grant toleration to some extent. But as to Sweden, they still disgrace her statute-book. They are, in effect, that *all* who quit the national church for any other form of religion, are liable to imprisonment for twenty years, or exile for life ! Nor are these laws a dead letter. On the 19th day of May last, as appears from formal documents, after a long-impending judicial prosecution, six women, (five of whom are married,) born in Sweden, and brought up in the Evangelical Lutheran faith, were condemned by the Royal Court of Stockholm, over which Count Eric Sparré presided, to be exiled from the kingdom, and to be deprived in future of every inheritance in the same, and of all civil rights, in consequence of having embraced the Roman Catholic religion.

There is not a Protestant in this land who will not condemn this and all such like instances of intolerance, as being not only contrary to the entire spirit of the Gospel, but also to one of the great principles of Protestantism, namely, the right and duty

of private judgment. All true Protestants feel that it is incumbent on them to concede to others, whoever they may be, the freedom of conscience which they demand for themselves.

We are well aware that it may be said, in behalf of the Scandinavian Protestants, that they have many very painful reminiscences in relation to the struggles which their fathers had with Rome in the sixteenth century ; that they have never, so far as we know, put any man to death for abandoning their national churches ; and further, that they have enforced the intolerant laws in question, within the last few years, against men who have become members of even other Protestant communions, (Baptists, for instance, one of whom, Mr. Nilsen, is now an exile in one of our western States ;) but none of these considerations, nor all combined, can justify such enactments.

Such, in few words, are the facts which, in our opinion, furnish sufficient reasons for calling this meeting. A series of resolutions will be submitted to the meeting, embodying what we believe to be the sentiments of the Protestants of the United States respecting the facts above related, and the subject of religious liberty as well. We have also prepared a Memorial to his majesty the King of Sweden, which has already received the signatures of a considerable number of gentlemen of all the branches of the Protestant church north and south, east and west.* This Memorial is drawn up in an earnest but respectful style, and will, we are very sure, be received in the spirit in which it is

* A copy of this Memorial was published in the November number of this Magazine.—*Ed. of A. & F. C. U.*

written. We invoke not the interference of our Government in any way, for we are quite confident that even if it were proper to do so, it is not necessary. In this affair we have to deal with an enlightened and Christian monarch, and in addressing him, we hope, in a most respectful way, to obtain the attention of the Diet and the people of Sweden.

A similar movement has been made by the Protestants of England, France, Switzerland, and other countries in Europe. The memorial from England has been signed by many of the most distinguished men of that country in church and state, including many bishops and many gentlemen holding high positions in the Government. The Archbishop of Canterbury, in sending his request that his name might be appended to the document, says: "However good grounds we have for wishing to keep Roman Catholics at a distance, we must not borrow our weapons from their armory. I cannot deprive myself of the privilege of being in the good company who have expressed their concurrence in the object." Lord Cranworth, (late Lord High Chancellor,) in sending his adhesion, most justly says: "As Protestants, and therefore friends of religious liberty, we cannot be doing wrong in expressing sympathy with those who are suffering for their adherence to what they consider to be their religious duty, however erroneous we may deem their views to be."

We are free to make the avowal, and we wish that all Sweden could hear it, that it is with the deepest sorrow that we have heard that the intolerant acts referred to have occurred in that noble Protestant land, whose name stands so conspicuous in

the annals of martial valor, and of historic and scientific research—in the land of Geyer, Berzelius, and Tegner, scholars of our day—and of those great Protestant princes, Gustavus Vasa and Gustavus Adolphus, of the sixteenth and seventeenth centuries. What American Protestant can think of the last-named monarch without emotion? Early in his reign he projected a Swedish colony on the banks of the Delaware, for the benefit of the persecuted in Europe, which he hoped would prove a blessing to the "common man," to the "whole Protestant world," and even to "all oppressed Christendom." And although the war in Germany called him thither to fight for the rights and even the existence of Protestantism in that land, he did not forget his projected "New-Sweden in America;" for from the city of Nuremberg, only a few days before the battle of Lützen, "where," to employ the language of one whom without impropriety we may call our most eloquent American historian, "humanity won one of her most glorious victories, and lost one of her ablest defenders," he recommended to the people of Germany an enterprise which he considered to be the "jewel of his kingdom."* That noble project was carried into effect in the succeeding reign, by the great Oxenstierna.

Sweden has other claims on our sympathies and respect; for she and Norway, now united under the same crown, have within the last few years sent us many thousands of their amiable, industrious, and law-abiding children, who have found a home on the prairies and amid the forests of

* Bancroft's History of the United States, vol. 2 p. 235.

the Great West, and who are contributing their share of influence and strength to develop the resources and increase the Protestant population of our country.

In conclusion, may we be permitted to say to our Roman Catholic fellow-citizens without offense, that although we can hardly expect them to sign our memorial to the King of Sweden,

“Non tali auxilio nec defensoribus istis,
Tempus eget.”

Yet we would most respectfully call their attention to the case of Signor Mortara, at Bologna, in Italy. For although it is the case of a *poor* man, yet it is that of a *father* who has been robbed of the child of his bosom! And though he is a poor *Jew*, he is a son of a great progenitor who had the honor to be called the “Friend of God.” Still more, he belongs to that race from which the Messiah, the Author of all our hopes, was, as to his human nature, descended.

RESOLUTIONS.

1. *Resolved*, That this meeting, composed of Protestants of the various denominations in the city of New York, have heard with much regret, that, owing to the existence of laws made in times when the question of religious liberty was less understood than at present, several persons have been banished from Sweden for the sole offense of having renounced the Protestant for the Roman Catholic faith.

2. *Resolved*, That this meeting have also learned with much sorrow, that Swedish citizens who have left the National Church (which is Lutheran in doctrine) and become Baptists, have, within the last few years, endured much vexatious oppression, and in some cases have been expelled from the country, for the maintenance of their conscientious opinions on the subject of baptism.

3. *Resolved*, That this meeting entertains the confident hope that the Diet of

Sweden will, at the earliest moment practicable, abrogate the laws which have been the causes of a procedure so much at variance with the grand and distinguishing principle of Protestantism, (the right of private judgment,) and with the spirit of the age in which we live.

4. *Resolved*, That this meeting fully believes that all men have an inalienable right to worship God according to the dictates of their own judgment and conscience, and that the civil government acts neither wisely nor justly when it interferes either to restrict or prevent the exercise of this right; and further, that all such interference is, in many ways, hurtful to the best interests of the state and of religion.

5. *Resolved*, That this meeting, holding these sentiments, feels bound to condemn persecution for religion in every form, whether the subjects of it be Romanists or Protestants, Christians or Jews, believers or unbelievers.

6. *Resolved*, That this meeting most cordially sympathizes with the great meeting of Christians of Great Britain and of the continent, recently held in Liverpool under the auspices of the Evangelical Alliance, and bids them God-speed in their noble efforts to promote Christian union and fellowship among all the branches of the church of Christ, and to protest against intolerance and persecution wherever they may exist, whether in Protestant Sweden and Germany, or in Roman Catholic Austria and Italy, and begs leave to assure them that nothing which concerns the best interests of the kingdom of Christ in the Old World can be a matter of indifference to us in the New.

7. *Resolved*, That this meeting approves of the following Memorial, and direct it to be signed by its President and Secretaries, and forwarded to the Swedish Government.

The Memorial was then read.

The Rev. Dr. Campbell then read the following—

STATEMENT CONCERNING THE AMERICAN
CHAPEL, VIZ :

The American Chapel, to which we invite the attention of this meeting, is situated in one of the most beautiful sections of the city of Paris. It stands on the north side of the Rue de Berri, a short distance only from the Avenue de Neuilly, and in full view of all the multitudes who pass along that celebrated thoroughfare of the national capital.

It is constructed of stone of grayish color, from the quarries near the city, is after the Gothic order of architecture, and is supplied with apartments for Sabbath-school and Bible-class instruction, social meetings, and public worship, according to the more modern plan of American church building. It is a tasteful, chaste, commodious, and substantial edifice, every way suitable for the purposes for which it is erected, and combines simplicity and utility quite in keeping with the general sentiment of the nation respecting the nature and the high and sacred claims of religion. The audience-room is without galleries, though constructed with a view to their introduction if needed, and will comfortably accommodate an assembly of six hundred persons. By the introduction of the galleries it may accommodate at least one thousand people.

The cost of the Chapel, including its site, is about (\$50,000) fifty thousand dollars. Of this sum, by Americans in Paris and in the United States, about thirty-eight thousand dollars have been paid, including a draft for \$6,000, which was accepted by the Board of Directors, and is returnable in little more than one month from this date. The remaining \$12,000 are secured by mortgage,

having several years to run, and whose liquidation is provided for by a sinking fund. Thus that noble edifice is secured, and will be beyond the liability of exposure to future claims which are not satisfactorily provided for, when the said sum of six thousand dollars shall have been paid.

The Chapel was dedicated to the worship of Almighty God on the second Sabbath of May last, in the presence of a large and most deeply-interested audience, composed chiefly of American citizens, who were there from various parts of the United States, and whose joy was sincere and very great, that in that far-off land they had been remembered by their friends at home, and that not themselves only, but all who in time to come may come after them, may there find a sanctuary in which they may worship the God of their fathers in the use of their own language, and as they and their fathers had been accustomed to worship.

By the Constitution of the AMERICAN AND FOREIGN CHRISTIAN UNION, under whose auspices its construction was conceived and completed, (and in whose Board, for prudential reasons, the title vests,) as well as by the terms of the special compact entered into with donors at its commencement, it is evangelical and Catholic in the highest and best sense of the terms, and cannot become exclusively devoted to the peculiar sentiments and forms of any one denomination. - It holds forth, in all their sanctifying and consoling influences, the fundamental truths of the Gospel, and practically illustrates the great principles of *religious freedom or toleration* under which our nation has prospered without a parallel, and which philanthropy

itself urges us to make known to the nations of Europe and the world, to the extent of our power. It shows that the Presbyterian, the Episcopalian, the Methodist, the Baptist, the Congregationalist, the Lutheran, the Covenanter, and all others who receive the Bible as the only and sufficient rule of faith and practice, are united by a common bond, and aim at one common end—that they can give largely of their means to erect a place of worship, to maintain among them an evangelical pastor, that they can pray together, sing together, and labor together for the salvation of themselves and of others, and in charity forget or ignore all their minor or non-essential differences of opinion, and suffer no harm in their spiritual and religious interests, but rather be improved, and acquire and exert a moral influence which, in other circumstances, and without such forbearance, they could by no possibility attain.

In this view alone the American Chapel assumes a grandeur that few enterprises of the day surpass or even equal, and commends itself to the admiration and respect, the favor and support of all.

The number of Americans in Paris who may be benefited by the Chapel service and other ministrations of the chaplain is large. It is computed that not less than *two hundred young men* from different parts of our land are there every year, engaged in the study of medicine, and very many more are there, employed in other pursuits, who greatly need just such a religious home and spiritual adviser as are found in the Chapel and its pastor. It is computed that there are from *three to five thousand* permanent residents, youth and

adults, from America there, besides large numbers who take that city in their way either in going out or returning from their tours through various parts of Europe, or the remoter portions of the eastern continent. All these need the instructions, the warnings, or the consolations of religion, and in connection with the Chapel service as now established they may avail themselves of them.

In conclusion we have to say, that from the day when it was opened to the present time, the Chapel has been well attended upon the Sabbaths with attentive and interested audiences, and is doing good service to the cause of evangelical religion. It is demonstrating to the inhabitants of the Old World that Americans are not forgetful of the spiritual and religious interests of their fellow-citizens, though separated from them by a trackless ocean—that we are a “*Christian nation*,” however true it may be that there may be some among us who give no evidence that they are Christians—that while we have not a *governmental*, we nevertheless have a *national* religion, CHRISTIANITY, which has penetrated the hearts of millions of our citizens, moulded our institutions and laws, and led us to a condition of prosperity and happiness which has seldom fallen to the lot of nations.

It is also illustrating the theory—so clear and easy of comprehension by Americans, though dark and quite incomprehensible to many of the statesmen of Europe (and therefore more desirable to be shown to them)—that Christianity needs no governmental patronage to secure its prosperity, and that the fullest toleration of religious opinions is the way to secure the triumph of truth and the discomfiture of error.

The Chapel, therefore, is thoroughly American, and worthy of a high place in the hearts of our citizens, and of their prayers and patronage, as its necessities may demand.

Eloquent and appropriate addresses were then delivered by D. Dudley Field and Daniel Lord, Esqs., and the Rev. Drs. J. P. Thompson and Joel Parker.

We regret that we cannot give our readers those excellent addresses in full, but we submit an outline, copied chiefly from the *Morning Express* of this city.

D. DUDLEY FIELD, ESQ. /

was the first speaker.

"Mr. Field said that, some years ago, a meeting had been held in New-York to protest against the persecution of Protestants by Roman Catholics. This meeting was now called to protest against persecution of Roman Catholics by Protestants. They were actuated now, as then, by the same feeling—a hatred of oppression. It mattered not who was persecuted, the principle was the same, and therefore it was they protested against the persecution of Catholics by the Protestant King of Sweden. It behoved the American nation to raise its voice against religious oppression, whether on the banks of the Neva or of the Danube, in the dominions of Ferdinand or of Oscar III. They sought not to interfere with the politics of any other country, but, as Christian men to Christian men, they were bound to remonstrate against so great a wrong. They spoke because they were allied by blood to the men of that nation where the persecution was complained of. He could never forget the early settlement of the Swedes on the banks of the Delaware, and that week after week we were receiving accessions of population from Sweden. The speaker drew a vivid picture of a family of Swedish emigrants, watched by their faithful dog, on the deck of a steamer bound to the West.

"He reverted to Gustavus Vasa, and the severe law against Roman Catholics which was passed among the fierce struggles of the first days of the Reformation. He could not conceive for what purpose that ancient law of a semi-barbarous age had been resuscitated. He could only refer it to the singular and most complex form of Swedish constitutional government. The Swedes had five estates—King, Clergy, Nobles, Burghers, and Peasants—all sitting and voting in separate Chambers, but a more amiable people did not exist. He reverted to the last words of Gustavus Adolphus to his Chancellor, the celebrated Oxenstierna, before the last battle in which the King lost his life—that Sweden should be the refuge of the oppressed of all countries. And the present King of Sweden held the same sentiments. He had recommended several times the repeal of such an intolerant law, and the Burghers had repealed it; but the repeal had been successfully resisted by the Houses of the Nobles and the Peasants.

"The sister country, Denmark, with a simpler constitution, had repealed the obnoxious law. It was an anomaly that so free a nation as Sweden should permit such a law to remain on her statute-book. There was in the Northman a spirit which could not brook anything like oppression. Sweden had successfully resisted the encroachments of Russia, and she owed it to her position in Europe to wipe off such a stain from her name; and when she should do so, the kingdoms of Sweden and Norway would present one of the most interesting spectacles among the nations of Northern Europe."

DANIEL LORD, ESQ.

spoke next.

"He spoke of the friendly feeling which existed among the Americans in Paris, and the sort of family union which prevailed among them whenever they met for worship in the American Chapel. The service was exceedingly simple, and must

be necessarily so, that men of all creeds might participate.

"He told an anecdote of the Queen of Holland, who visited the Chapel, where she was received with hospitality and respect. At the time of making the collection she was passed by, but she insisted in making the contribution, saying that she had participated in the benefit of the Chapel, and she ought to contribute to its maintenance. This, said the speaker, was very queenly, and, he would say, very Dutch. (A laugh.)

"Mr. Lord then passed on to consider the persecution in Sweden. The first American settlers knew what persecution was, having been driven from their own countries by it; and, therefore, they could, above all other people, sympathize with those who are persecuted for conscience sake. He combatted the idea that any particular church—Roman Catholic or Protestant—persecuted. No, *it was the peculiar organizations*, as connected with the State, that persecuted.

"If we should offend God, cannot he vindicate his own laws? What right had the State to take the question in hand, and punish a man for a matter purely of conscience? He looked upon persecution for religion as little better than blasphemy. It was an usurpation of God's prerogative, who alone had the right to call his creatures to account for their belief. Referring to the Baptists, who were suffering from persecution in Sweden, he said that the matter came near to the people of this country; for a large number of the inhabitants—south, west, and elsewhere—were Baptists. The same remark could apply to the Roman Catholics. They formed a large body of our people, and composed a large share of operatives by which our canals were excavated, rail-roads were constructed, and much of our prosperity was secured. But even though they were not of our faith, or of the faith of those connected with us, that would not be an excuse for lack of sympathy with the persecuted.

"The Jews were the model people in

former days for enduring persecution; and yet the first Christians were Jews, and the founder of Christianity himself was a Jew. In like manner, the first Protestants were originally Roman Catholics. Therefore we could have no excuse for want of sympathy, because we might be of a different faith.

"The Memorial proposed by this meeting, he thought, would be regarded as the voice of a mighty nation, and would be treated with the respect to which it was entitled, standing in the relation which this country did to Europe. The speaker very convincingly and happily unfolded this part of the subject, and concluded by saying that for these reasons he approved of addressing the King of Sweden in the voice of faithful remonstrance, against so monstrous and absurd an exercise of religious tyranny."

THE REV. DR. THOMPSON

succeeded Mr. Lord, and fully sustained the interest of the meeting.

"After a few preliminary remarks, referring to the gentlemen who had preceded him—to their able addresses, the nature and sacred claims of religious freedom, the inalienable right of man,—he said: If a nurse should spirit away a Jewish child, and that child should be baptized and forcibly kept away from his parents, we should side with the Jew. When a Protestant was immured in prison for reading his Bible, we sided with the Protestant, and when the Roman Catholic was persecuted, we sided with the Roman Catholic—not as concerning a man's creed, but in the rights of our common humanity, and in the vindication of religious liberty.

"The speaker read a letter from a correspondent in France, showing the disabilities under which Protestants labored in that country, notwithstanding the liberality of the Emperor in matters of religious faith, *because such matters were managed by local officials*. The way to arouse a proper feeling of religious liberty in France, was to send on the contem-

plated memorial and remonstrance to Sweden.

"Dr. Thompson reverted to the Chapel in Paris, and the catholicity which prevailed there between religionists of different professions. He gave a beautiful description of it, and then said: Let a stranger enter the Chapel on Sunday morning, and he would fancy the church to be Episcopal, and yet the service was not *verbatim* that of the Episcopal church. Let the stated minister be absent, and he would see supplying the pulpit a Presbyterian, a Methodist, a Baptist, or a Lutheran, preaching the pure word of God, and showing an instance of liberality pleasing to behold. Such a place of worship, under its peculiar organization, with an evangelical ministry, and all the moral and spiritual advantages it affords, may in that capital keep many a young man from this country from the temptations incident to that city, and likewise many adults, and send forth influences that shall increase in power till the whole land is brought under the sway of a pure Christianity."

THE REV. DR. PARKER

made the closing address, which was characterized by great clearness and power. His speech was confined chiefly to the Chapel and its influences.

"He spoke of the influences that were planted at the *right time and place* in the apostolic age, and at subsequent periods resulting in the spread of Christianity. In like manner, *the Chapel in Paris was planted in the right spot to diffuse Christianity all over France.*

"Paris was the heart of France, even more than New-York was of the United States. The French were a great people for missionary work, for no nation in Europe but England exercised such an influence over the world as France. He spoke of the mixture of different religions all over the world as the peculiarity of the present age, particularly as manifested in the United States. This would lead to a

conflict of opinion, and then would be fought the battle of Armageddon, which, unlike previous religious conflicts, would result in the triumph of Christianity. He happily illustrated the importance and usefulness of the Chapel, in the conflict of truth with error in the old world—the nationality of its character—the interest that all Americans had in it, and the claims it had upon the confidence, sympathies, prayers, and support of all."

At the close of Dr. Parker's address, the series of resolutions and the Memorial which had been read, were adopted unanimously. The meeting was then dismissed with the apostolic benediction by the Rev. J. C. Stiles, D. D.

The Memorial, with a highly influential list of signatures already appended to it—and many more, we think, will soon be added—will soon (after this writing) be forwarded to Stockholm. And we can but hope that its influence will do much towards the restoration of "the banished" to their homes, and to the enlargement of the domain of religious liberty.

We look, too, with confidence for the happy influence of the meeting on the minds of our fellow-citizens throughout the nation, in regard to the "American Chapel," which furnishes so delightful an illustration of the practical working of the principles of religious freedom which we desire to propagate in Sweden, and throughout the world.

NINTH VOLUME COMPLETED.

The present number completes the ninth volume of our work. Prepared, as it necessarily has been, amidst the pressure of many cares and various official duties, it would be strange indeed if it did not lack, in many re-

spects, what other and more favorable circumstances might have supplied. But it is now completed, and we have the consciousness of having aimed to render it, in all its parts, faithful to the interests of a pure and evangelical Christianity—the means of awakening among its readers a deeper sympathy for the millions enslaved by “the man of sin”—and, consequently, of securing the advancement of the great work of Roman Catholic evangelization—a work, in our judgment, second to none among the agencies by which the world may be subdued to Christ. But we are happy to acknowledge that we have been much encouraged by the favorable expressions received from various sources, respecting the manner in which this part of our labor has been conducted; and we shall endeavor in the succeeding volume, whose objects must be the same, to maintain such a course as will retain the good opinion of our friends, and furnish to our subscribers not only a readable but an instructive book.

And as the price of the work is so low as not to justify the employment of paid agencies, to any large extent, in extending its circulation, we must renew our request of Pastors and others, who know the importance of the cause we advocate, to do what they can to procure us new subscribers. We have, indeed, now a large list; but to meet expenses, at the present prices of paper, printing, and other labor connected with the publication, it needs to be large. We should be glad to have the work taken by every family in the land; and as the profits, if any accrue, go into the treasury of the Society, we hope our friends will exert themselves to send us some new names as sub-

scribers before we commence another volume, which will be at the beginning of the next year.

To those who have made payment for the past issues, we tender our acknowledgments; and those who are in arrears we respectfully request to remit the amount due, that we may begin the new volume in the happiest manner.

 THE WASHINGTON COUNTY CONFERENCE, in the State of Vermont, at its last annual meeting at Barre in September last, adopted the following resolution:

“Resolved, That the AMERICAN AND FOREIGN CHRISTIAN UNION has not received that attention which its importance demands, and that this Conference recommend that contributions in its behalf be annually taken up in the several churches.”

 “MR. VERNON. DEAR SIR:—“I have just laid down the November number of the ‘UNION,’ after reading the first part, to enclose five hard-earned dollars. Take them, and scatter as much light and love with them as you can. J. P.”

 The Memorial of the Austrian priests, noticed in our last issue, pp. 367–9, proves to be genuine—all the sayings of the Romish editors in our country to the contrary notwithstanding.

 Much interesting matter designed for the Home and Foreign Field, together with book notices, is necessarily excluded from this number, to make room for the preceding account of the public meeting in behalf of the American Chapel in Paris, and of religious freedom in Sweden. It will be given hereafter.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF OCTOBER TO THE 1st OF NOVEMBER, 1858.

MAINE.

Yarmouth. Congregational Church, . . .	15 50
Hallowell. Congregational Church, . . .	17 50
Augusta. Congregational Church, . . .	13 95
Bath. Winter-street Church, . . .	29 34
Central Church, . . .	20 00
Portland. 2d Congregational Church, . .	17 77
York. Dr. Caleb Eastman, . . .	1 00

NEW-HAMPSHIRE.

Concord. South Congregational Church, .	35 00
Troy. Congregational Church and Society, add, for Deacon Abel Baker's L. M.,	12 00
" Jos. Jones in part of L. M. for Mrs. Clarissa Ann Hurlbut, . . .	7 00
Harrisville. B. O. Hale, . . .	2 00
Portsmouth. Chas. E. Myers, . . .	10 00
Dunbarton. Congregational Society, . .	10 00

VERMONT.

Hardwick. L. H. Delano, . . .	5 00
Fairhaven. Francis B. Banister, . . .	25 00
Williamstown. A Friend to the Cause, .	1 00
Fairfax. Mrs. Parmelee, . . .	1 00

MASSACHUSETTS.

Charlemont. Wm. A. Hawkes, . . .	1 00
Windsor. Rev. Talmou C. Perry, to make his wife a L. M., . . .	30 60
Sheffield. James Bradford, . . .	7 00
Roxbury. A Lady, . . .	30 00
Lawrence. Miss Sarah E. Pillsbury, in full to make Mrs. Sarah L. Pillsbury a L. M., . . .	10 00
Grafton. Evang'l Congregational Ch., .	150 00
North Danvers. Congregational Church, in full to make Rev. James Fletcher a L. M., . . .	13 00
Dedham. 1st Cong'l Ch., to make E. P. Bur- gees, Esq., and E. Paul L. M.'s, .	64 56
Medford. Mystic Church, . . .	8 19
Sturbridge. A Friend, . . .	3 00
N. Weymouth. Pilgrim Church, in part of L. M. for Rev. Samuel L. Rockwood, . . .	8 00
Brimfield. Congregational Church, . .	16 42
Foxboro. L. B. Wilbur, . . .	10 00
Boston. Dividend on the Perry Estate, .	175 00
Haverhill. Alfred Kittredge, . . .	3 00
Lee. Congregational Church and Society, through Hubbard Bartlett, . . .	56 81
New-Bedford. Trinitarian Ch., in pt. of L. M. for Rev. Wheelock Craig, . . .	23 00
Pittsfield. Mrs. B. D. Tracy, in full of L. M.,	20 00
Ashfield. 2d Congregational Sabbath School, to make Rev. L. Warner a L. M., .	30 00
" 1st Congregational Sabbath-School, in part of L. M. for itself, . . .	21 25
Conway. A friend, . . .	2 60
Whately. 2d Congregational Church, in full of L. M. for Rev. Charles Lord, .	16 00
Shelburn Falls. Mr. Lamson, . . .	15 00
So. Hadley Falls. Monthly Concert, . .	9 00
East Long Meadow. Congregational Church,	9 94
Agawam. Congregational Church, . . .	7 31
Ludlow. Congregational Church, . . .	19 42
Westfield. 2d Congregational Church, . .	17 55
North Wilbraham. Congregational Church, .	5 54
Long Meadow. Benevolent Association, .	8 65
S. Scituate. Miss Sarah Ford, in part to make Rev. David B. Ford a L. M., . .	10 00
New Bedford. H. N. Tobey, . . .	1 00
Williamstown. Prof. Chadbourn, . . .	83 34
Greenfield. By Rev. Mr. Hovey, Anonymous,	1 70
Templeton. Daniel Foster, in part for L. M.,	10 00

RHODE ISLAND.

Warwick. 1st Congregational Church and Society, by Rev. G. W. Adams, . .	4 00
Slatersville. Congregational Church, to make Deacon John Tafton a L. M., . .	30 00
Providence. Richmond-street Congregational Church, through J. W. Vernon, . .	25 68
Barrington. Samuel Billings, . . .	3 00

CONNECTICUT.

Litchfield. A Lady, . . .	10 00
Warren. Congregational Church, . . .	5 00
So. Norwalk. Cong'l Ch., Rev. D. R. Austin, .	13 00
Lebanon. Mrs. E. S. Robinson, . . .	2 00
Harwinton. Congregational Church, in full, Congregational Sabbath-School, in part for L. M., . . .	10 00 6 00
Norwich. Mrs. Thos. Lathrop, . . .	10 00
Wethersfield. 1st Congregational Church, to make Dea Rich. Robbins and Mrs. Mabel Stillman L. M.'s, . .	60 00
Hartford. Centre Church, Thos. S. Williams, \$200; H. A. Perkins, \$10; H. L. Porter, \$15; F. Parsons, \$20; C. Seymour, \$10; L. Wilcox, \$25; Alfred Smith, \$10; James Trum- bull, \$10; J. Warburton, \$25; S. Bourn, \$10; H. Fitch, \$10; R. Mather, \$10; Hungerford & Cone, \$5; Wm. W. House, \$10; Miss S. Holbrook, \$5; Rev. Dr. Hawes, \$5; E. Fessenden, \$5; Others, \$15, . . .	400 00
New-London. 1st Congregational Church, to make Rev. T. P. Field L. D., . .	113 44
Canterbury. Rev. R. C. Learned, . . .	3 00
West Hartford. Cong'l Church and Society, .	30 06
Marlboro'. Female Friend, . . .	16 00
Female Friend, to make A. C. Beach L. M., . . .	30 00
Monroe. Congregational Church and Society, by Rev. E. B. Emerson, . . .	10 00
Hebron. Jasper Poster, . . .	5 00

NEW-YORK.

Newburgh. C. W., . . .	2 00
Thomas Kimball, . . .	5 00
Marbletown. Reformed Dutch Church, Rev. J. L. McNair, . . .	13 53
Rushville. Dea. S. Miller, in full of L. M., .	20 75
Southold. Rev. E. Whitaker, . . .	5 00
Durham Ladies' Charitable Society, . . .	5 65
New-York City. Cash, . . .	2 00
Richard Watrous, for L. M., . .	30 00
D. R., . . .	20 00
Pound Ridge. Methodist Episcopal Church, .	5 25
Hempstead. Methodist Episcopal Church, in part to make Rev. Mr. Pills- bury a L. M., . . .	16 00
Rev. Chas. Troward, . . .	1 00
Bethel. Methodist Episcopal Ch., in part to make Rev. Smith Abraham a L. M., .	11 43
Rev. L. Brewster, . . .	2 00
Rockville Centre. M. E. Ch., in part to make Rev. W. Gothard a L. M., . . .	11 52
Bedford. Presbyterian Church, . . .	8 61
Baptist Church, . . .	8 00
Birmingham. A. M. Hull, . . .	2 00
East N. York. Ref'd Dutch Ch., add. to make Rev. A. F. Munn a L. M., . . .	20 00
Western. Collection, . . .	18 43
Scholarie. Lutheran Church, . . .	6 36
Prot. Ref'd Dutch Church, in part for Rev. J. Crispell's L. M., .	8 50
Holland Patent, in part, . . .	3 64
Mannsville. Congregational Church, . . .	9 56
Baptist Church, . . .	2 94
Utica. 1st Presbyterian Church, to make Robt. W. Roberts a L. M., . . .	30 00
Lysander. In part to make Rev. J. B. Hall a L. M., . . .	18 00
Rhinebeck Station. Isaac Shultz, . . .	1 00
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Upper Aquebogue. Congregational Church, .	10 88

Elba. A Friend, to make Jas. White a L. M.,	30 00	Allegheny City. 3d United Presb. Ch., which	
Spencer. Congregational Church, toward L.		makes Rev. D. G. Brad-	
M. for Rev. C. W. Higgins, . . .	5 50	ford a L. M., . . .	43 62
Prattsburgh. Cong'l Ch., towards a L. M., . .	16 25	1st Reformed Presb. Church,	
Pultney. Individual, . . .	1 00	in full to make Rev J.	
Buda. New-school Presbyterian Church, . .	28 79	McMillen a L. M., . .	13 00
Kanawha. Rev. H. Johnson, in full for L. M., .	2 27	Sandusky-street Baptist Ch.,	12 00
" J. T. Oles, . . .	5 00	Wilkesbarre. V. L. Maxwell, . . .	10 00
Candor. Cong'l Church, \$16 30; Abel Hart,		Norristown. Union Prayer-meeting, . .	4 87
Sen., \$10, in part of L. M. for W.		" " in N. S. Ch., . . .	2 75
H. Hayward, . . .	26 30	" Mrs. Mallory, \$3; balance from	
Candor and Catantunk. Baptist Church, to-		last year, &c., . . .	2 88
wards L. M. for Rev.		Harrisburgh. Baptist Vestry at Union meeting,	31 50
J. Emery, . . .	2 50	" J. W. Weir, Esq., . . .	5 00
Oswego. Miss L. M. Colden, . . .	2 00	" J. A. Weir, Esq., . . .	11 50
New-York City. Mrs. Lucy Lord Sutton, . .	5 00		MARYLAND.
Fredonia. Presbyterian Church, . . .	18 08	Baltimore. A Friend, . . .	1 00
" Dr. C. E. Washburn, in full of L. M.,	10 00	" A Friend, . . .	50 00
" Baptist Ch., to make Rev. Alonzo			SOUTH CAROLINA.
Wheelock, D.D., a L. M., . . .	10 00	Charleston. H. L. P., . . .	5 00
Riga. Congregational Church, in part of L.		Walterboro'. B. W. Whelden, . . .	5 00
M. for Rev. J. L. Jones, . . .	3 50		MISSOURI.
	NEW-JERSEY.	St. Louis. 1st Methodist Epcls. Church, South,	11 70
Jersey City. E. C. Fisher, . . .	5 00		ILLINOIS.
" Ref'd D. Ch., First, Van Vorst, . .	100 83	Lockport. Congregational Church, . .	10 00
" 2d Presbyterian Church, add., . .	2 00		INDIANA.
West Hoboken. 1st Presbyterian Church, in		Attica.	7 50
part to make Rev. James		Williamsport, ...	16 86
C. Egbert a L. M., . . .	10 25	Dublin. Samuel Griffin, ...	1 00
Hoboken. Methodist Episcopal Church, . .	8 00	Walnut Ridge. Add., ...	1 00
Belleville. Reformed Dutch Church, to make		Richmond. Old-School Presbyterian Church,	16 25
James Browne a L. M., . . .	30 00	Ashbury Chapel. Methodist Church, . .	4 90
Walnut Grove. Presbyterian Church, Mt.		Point Commerce. Methodist Church, . .	2 45
Freedom, to make Rev.		Worthington. Methodist Church, . . .	2 55
Abm. Williamson a L. M., . . .	30 00	McMansfield. Methodist Church, . . .	3 10
	PENNSYLVANIA.	Gosport. Methodist Church, ...	1 00
Philadelphia. Mrs. Mary R. Mitchell, . .	5 00	Spenser. Methodist Church, ...	6 00
" Church of Disciples of Christ, . .	10 35	Bloomington. Methodist Church, . . .	6 05
" Asso. Ref'd Presbyterian Ch., . .	12 10		OHIO.
" Mrs. Sonder and Miss Freeman, . .	10 00	East Cleveland. Independent Presb. Church,	
" Mrs. Nagle, ...	10 00	in full of L. M. for Horace	
" 4th Ref'd Presbyterian Church, . .	18 00	Ford, and \$10 in part for	
" L. F. Leech, ...	5 00	Sabbath School, ...	37 31
" Mrs. J. Haselton, ...	2 00	Cleveland. 2d Presbyterian Church, add. O.	
" West Nahtmeal Church, add., . .	5 00	M. Oviatt, \$10; in full of L. M.	
Pittsburgh. 3d Presbyterian Church, which		for Rev. Q. M. Bosworth; T. P.	
makes Wm. Thew, Geo. Al-		Handy, \$5; Others, \$3, . . .	18 00
bree, Hon. Judge H. W. Wil-		Rootstown. Congregational Church, in part	
liams, and Mrs. Hannah D. C.		of L. M. for Sabbath School, . .	4 55
Gilmore L. M.'s, ...	178 30	Edinburgh. Congregational Church, in full of	
" 6th Presbyterian Church, which		L. M. for Rev. Wm. T. Torrey, . .	11 60
makes Rev. S. Findlay a L. M., . .	33 26	" B. W. Perry, ...	2 00
" St. Andrew's Protestant Episcopal		Brownhelm. Congregational Church, in part of	
Church, which makes Rev.		L. M. for Sabbath School, . . .	9 00
Wm. Preston a L. M., ...	48 60	Huron. Presbyterian Church, ...	3 35
" 2d Methodist Protestant Church, .	11 43	Oberlin. Add. \$3 75 in full of L. M. for Fay	
" Cumb. Presb. Ch., which makes		Hopkins, and \$5 in part L. M. for	
" S. Morrow, Esq. a L. M., . . .	33 00	Dea. F. T. Spees, ...	8 75
" 1st Methodist Protestant Church, .	39 50	Chagrin Falls. Dea. H. White, ...	6 00
" 1st Ref'd Presb. Church, which		Charidon. Congregational Church, in part of	
" makes Jas. McMaster a L. M., . .	44 00	L. M. for Rev. E. D. Taylor, . .	2 83
" Seventh-street United Presbyte-		Hambden. Widow's Offering, ...	42
" rian Church, which makes Rev.			WISCONSIN.
" Samuel B. Reed a L. M., ...	44 60	Tafton. Mrs. M. T. Black, in full of L. M., .	6 00
" Central Presbyterian Church, in			
" part, which makes Rev. M. W.			
" Jacobus a L. M., ...	52 50		
Allegheny City. 1st United Presb. Church, .	23 55		

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